2: Sanders E-5 (no date) 1949 .EE1 Bulgaria EE1

travelers, dressed in their brightest, newest garments, were speeded on their way. The friends and relatives loaded them with money and presents of clothing, food, and wool, which the pilgrims were to donate to the great and holy monastery. The whole ceremony of leave-taking was made a part of the bright landscape by the flowers everywhere—on the dress of the pilgrims, fastened to the gifts, and carried in huge bunches. Upon their return a few days later the dusty pilgrims were met at the outskirts of the village and escorted home through the blue twilight by those eager to hear of every adventure during the days and nights in the great mountains, whose jagged walls have protected Rila Monastery for hundreds of years.

Formal piety, as shown in pilgrimages, was only one of the major characteristics which these Bulgarian villagers possessed. The Dragalevtsy people, especially the men, were predominantly literate. Bulgaria, despite what seems a forbidding Cyrillic alphabet, has the highest rate of literacy of all Balkan countries, a fact which can be attributed to the tendency to regard education as a panacea for individual and social ills. While only 44 per cent of the women over fifteen years of age could read and write, 92 per cent of the men were literate. Of course, I often came upon groups of peasants crowded around a friend slowly spelling out a newspaper article aloud, but these little clusters of attentive listeners originated because of the scarcity of newspaper subscribers, not necessarily because of illiteracy.

The Dragalevtsy people were also law-abiding. During the first three years I knew the village, and informants said that the record went much farther back than that, no Dragalevtsy peasant had been taken to Sofia for imprisonment. There was no local jail, nor any need for one. This was not a sign of the inefficiency of local police, but rather an indication of the peaceable and honest traits of the people.

In many other characteristics the villagers shared what have come to be known as the universal "rural virtues," for theirs was an agrarian way of life. More than three-fourths of the family heads were peasant proprietors. In addition to these, there were two other occupational groups: the intellectuals and the artisans. Despite their small number, the intelligentsia, as they were called by the peasants, were the most influential group in the community. Whenever the

2:Sanders E-5 (no date) 1949 EEl Bulgaria EEl

181 forms of the religion; and usually the prevailing religion has a monopoly in its field. Where there once existed two or three competing religions, the peasants now have a syncretistic set of beliefs that almost all of the people accept.

[168] The population in a familistic society tends to be stable. The folk legends and religious beliefs stress the importance of remaining at home. Permanence becomes a virtue, for travel outside introduces too much novelty. Separation places a strain upon the family relationships, which must be kept at full vigor in the interest of community self-preservation.

[517] Recreation is personalized instead of being commercialized. Peasants, as far as possible, spend their leisure hours in the company of others, to say nothing of the many hours women spend working with each other within a family or neighborhood circle. Just as the villagers have ceremonial ways of doing many things, they also have formal ways, or proverbs, of saying many things. This we saw earlier in the description of the *Sedenki*. Proverbs reinforce those beliefs that help maintain the familistic society, and serve as convenient means of self-expression. At the same time they are standards of behavior.

[212] Because recreation and economic life are personal, the familistic society has little need for much reading and writing. The priest, the middlemen, the taxgatherers, and a few others who early associated themselves with the village economy needed to "figure," but the rest of the people had little concern with that.

In most family-dominated societies, life is man-centered. In some areas this arrangement is related to religious beliefs; in others, it is related to the economic organization of the family in which somebody has to give orders necessary to the carrying out of the daily activities. A recognized head, conscious of his own importance, acts authoritatively in directing his family group.

The local government is traditionally managed by elders, who represent families rather than political parties or individuals. The village elders make their decisions from the standpoint of what is good for the village as a whole in the light of precedents rather than from a narrow legalism. The religious writings or sacred legends are conveniently cited to justify the actions they take. Such govern-

2:Sanders E-5 (no date) 1949 EE1 Bulgaria EE1

TABLE 5

LITERACY AND ILLITERACY BY AGE AND SEX GROUPS, DRAGALEVTSY AND THE MAHALA, CENSUS OF 1934

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AGE (YEARS)	LITERATE			ILLITERATE		
	Men	Women	Total	Men	Women	Total
15-20	106	85	191	4	10	14
21-25	140	65	205	2	49	51
26-30	101	44	145	4	39	43
31-35	89	35	124	0	41	41
36-40	61	17	78	1	46	47
41-45	47	8	55	4	41	45
46-50	52	12	64	5	45	50
51-55	33	9	42	3	28	31
56-60	17	5	22	2	24	26
Over 60	43	5	48	33	44	77
Total	689	285	974	58	367	425
Per cent of total	49.2	20.4	69.6	4.2	26.2	30.4
Per cent of men	92.2	—	—	7.8	—	—
Per cent of women	—	43.7	—	—	56.3	—

TABLE 6

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NEWSPAPER AND MAGAZINE SUBSCRIPTION, DRAGALEVTSY, CENSUS 1934

Newspapers:

Families which buy or receive newspapers		21
Daily newspaper every day	13	
Daily newspaper twice a week	2	
Daily newspaper once a week	1	
Weekly newspaper regularly	5	
Families which receive no newspaper		257
Unreported		1
Total number of questionnaires		279

Magazines:

Families which receive a magazine	7
Families which receive no magazine	271
Unreported	1
Total number of questionnaires	279

8: Bojkoff K-4, 5 (no date) 1946 EE1 Bulgaria EE1

81
212
871

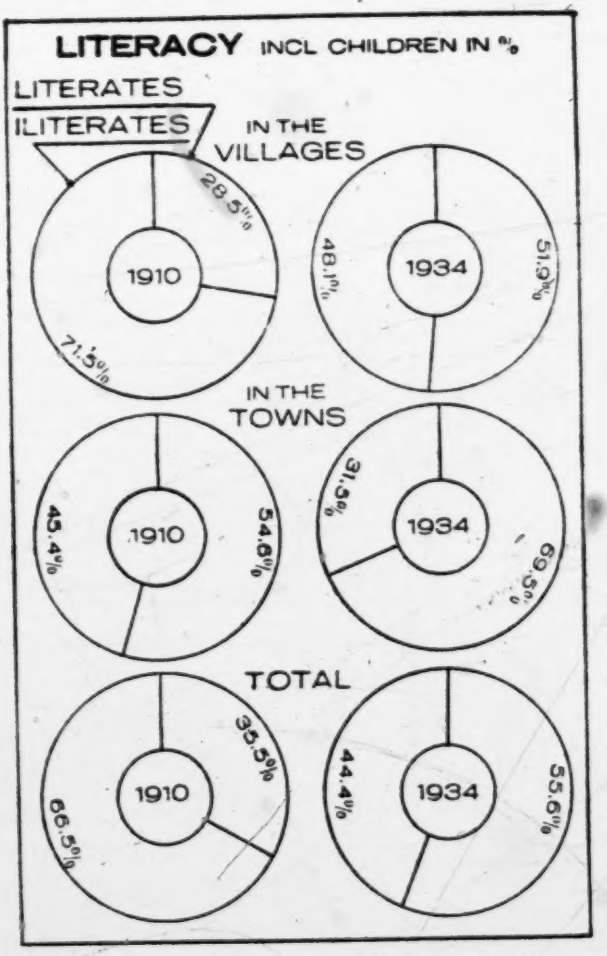

Fig. 23.

50. Literacy and Education. If we exclude children under 7 the average percentage would be 68.4 for those who could read and write in Bulgaria. 81% were city residents and 64.8% peasants. If we include all children, then the average for those who could read and write would be as follows:

	1910	*1934*
	%	%
For the rural population	28.5	51.9
For the city population	54.6	69.5
General	33.5	55.6

there were more educated persons in the countryside there would be less inducement for the educated to congregate in towns. 871 369

It is an erroneous view to believe that Bulgaria is suffering from overeducation. What Bulgarians have a right to complain of is rather of a maldistribution of educated forces. It was the political system which rendered politics the best and easiest career to earn a livelihood, and thereby attracted the intellectuals to this mode of life. Politicians in their turn fostered this tendency since they utilised this intellectual proletariat from which to recruit their partisans. 871

M. Iordan Tabakov in his book "The political situation of Bulgaria after June 9", affirms that on questioning fifteen deputies elected while Stambuliiski was Prime Minister, it was found that eight had not read the Constitution and seven had read it partly, and yet all had taken the oath to govern after its spirit and to defend it! None knew what the capitals of Czechoslovakia and Switzerland were. When asked whether they considered themselves fit to be deputies, some admitted that they were not, for they had not received the requisite education, while some considered themselves worthy of the posts they held since "the people had chosen them". Dr. D. Gabrovski in his Illiterate Bulgaria," affirms that: the percentage of illiterate voters in 1920 was 52 %, and that the statistics of 1928 show that the percentage of illiterates in the country was 40 %. Many who have been to school, and had later lived in an uncultured environment could no longer read. Of the total population, only 2000 to 3000 read books, and about 30,000 nothing else save newspapers. School attendance was not very satisfactory. In the year 1929-30 there were 727,670 children of school going age, but of these only 670,872 attended school, while another 37,139 dropped off during the course of the year. Those who 871 646 212 871

1: Niederle--127 E-6 1911 E/Slavic Peoples E/6
Bulgaria E6

S.P. B. 796 101

They have settled by preference in the Rhodope (Grk., Rodope), where they constitute a rather large group between Plovdiv and Salonica. They are met with here and there to the north of the Balkans in the region of Lovech, Pleven (Plevna), especially between the Vid and Panega Rivers, to the south of Pleven. In the Kingdom of Bulgaria their number has greatly diminished; for, as a result of their Turkish sympathies, they have since 1878 been in perpetual conflict with the other Bulgars. The latest statistics numbered 20,644 of them in Bulgaria, of whom 17,055 were in the district of Plovdiv (Philippopolis) and 2,837 in that of Pleven.

S.P. B. [871] 212

From the viewpoint of education, the Bulgars are not very much advanced, which is explained by the difficult conditions in which they have lived, deprived of all the advantages of civilization. They are now making an effort to make up for lost time. According to the latest statistics the number of literate persons in the principality was an average of 28.4%. The districts may be placed in the following order:

Ruse 38.5%; Shumla 35.9%; Varna 34%; Trnovo /205/ 34%; Plovdiv (Philippopolis) 29.6%; Burgas 29.4%; Sofia 28.8%; Stara Zagora 28.3%; Pleven 23.1%; Kustendil 20.1%; Vidin 19.8%; Vratsa 19%. The highest degree of education is found naturally in the regions of the great cities: 60% at Sofia, Ruse, and Varna; 49% at Plovdiv; 47% at Kotel and at Shumla; 37% at Kazanluk. The least literate areas are those of Radomir (20%), Tsaribrod (now Dimitrovgrad) (19%), Kyzilagatch (19%), Berkovitsa (16%), Kula (14%), Belogradchik (13%), Ferdinandovo (13%).

S.P. B. 197 101

S 38. Internal Differentation.--The Bulgars are divided into three groups from the point of view of language.

1). That of the western dialect: it is bounded on the east by a line which starts from the confluence of the Vid and the Danube and runs towards Salonica across the regions of Nikopol, Pleven, Lovech, Teteven, Pirdop, Novo Selo, Panagyurishte, Ikhtiman, Chepino, Rezlog, Nevrokop, Melnik, Petrich, Demir Hissar (now Siderokastron), Seres, and Salonica.

2). The eastern group is divided into two branches:

A. That of the northeast where the people bear the general name of Zagortsi (Mountaineers), or Khertsoi*, or Poliantsi*.

B. That of the southeast, or branch of the Rhodope, whose